

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 19.

CARLISLE, MAY 28, 1824.

Vol. III.

MISSIONARY.

An Abstract from the London Missionary Register, for January, 1824.

SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

Continued from p. 277.

ORENBURG.

A town in Asiatic Russia, north by east of the Caspian, and about 600 miles from Astrachan—situated in a vast plain, contains 2000 houses, the great thoroughfare by caravans, between Siberia and European Russia.

Scottish Missionary Society—1815.

C. Fraser, G. M'Alpine, John Gray, missionaries—Walter Buchanan, Native Assistant.

The prospect of benefitting the Kirghisians, for whom this mission was designed, appears, for the present, to have entirely vanished.

As the missionaries were, under these circumstances, almost entirely prevented from laboring among the Kirghisians, they visited the Tartars and Bashkurts in the vicinity.

German Missionary Society—1822.

Benz, Dittrich, Hohnaker, Lang and Zarembo, missionaries.

They have now taken the charge of two Colonies of German Emigrants in the Crimea—Mr. Dieterich, at Zuerchthal; and Mr. Boerlins, at Neusatz.

The difficulties before them, in reference to their Mission, are such as forbid the indulgence of sanguine expectations. The work will probably be very slow in its early progress.

Mahomed Ali, the Persian convert, was their Turkish instructor. They assisted, and greatly rejoiced in his conversion to the Faith.

NOGAY TARTARS.

Baptist Missionary Society—1822.

Daniel Schlatter, missionary.

The last notice in reference to this self-denying missionary, which we have met with, says a great deal in few words:—

'He has not yet found the least spark of religious knowledge among the people. Notwithstanding his hard situation, he is of good cheer—lives in a stable with their horses—drinks mares' milk, and eats horseflesh with the Tartars—but nourishes the hope that the Lord will strengthen his faith and courage, in order to win souls for His glorious kingdom.'

SIBERIA.

Selinginsk.—A Military Station, southeast of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

London Missionary Society—1819.

Edward Stallybrass, W. Swan, Robert Yuille, missionaries.

One great obstacle to the good effect of the Word distributed among the people, is their indolence and indisposition to read or think.

The printing press, with types and paper, had been forwarded from St. Petersburg.

CHINA.

CANTON.

London Missionary Society—1807.

Robert Morrison, D. D. Missionary.

'Nearly ten years have elapsed since the completion of Dr. Morrison's Chinese Version of the New Testament. Two editions were printed from 1813 to 1819, of about 5500 copies; exclu-

• sive of detached portions, previously printed, amounting to 1650 copies. A third edition was printed in 1822.

'Of the Chinese Version of the Old Testament, executed by Drs. Morrison and Milne jointly, the whole has been either printed or is passing thro' the press; except the Book of Judges, and the Second Book of Chronicles, which portions are under revision.'

In the early part of 1822, Dr. Morrison completed his Chinese and English Dictionary in five quarto volumes; a work which has occupied more or less of his time for 15 years. It has been printed at the expense of the East India Company.

The completion of this work enables Dr. Morrison to devote time daily to the explanation of the Scriptures. Since 1813, the Gospel has been preached both in English and Chinese, more or less regularly, either at Macao or Canton; not without effect on some of the Chinese.

Referring to the lamented decease of Dr. Milne, his surviving colleague writes, July 5, 1822—

'Yesterday, July 4th, nine years have elapsed since Mr. & Mrs. Milne landed at Macoa, and were received by me and Mrs. Morrison. Three of the four, all I believe under forty years of age, have been called hence, and left me alone and disconsolate. But good is the will of the Lord! They all died in the faith and hope of the Gospel; and they all died at their post, attending to the business of their Christian Warfare in distant lands. They have left their bodies in the field of battle. They were faithful to their Saviour's cause until death.'

INDIA BEYOND THE GANGES.

On the suggestion of the late Dr. Milne, the Directors of the London Missionary Society, at a meeting held January 29, 1823, adopted the following resolution—

The Directors of this society, view-

ing with Christian compassion the vast population of the Kingdoms of Siam, Cochin China, and Japan, now sunk in the most abasing idolatry, and without the knowledge of a Saviour, do

'Resolve, by the help of a gracious Providence to attempt, as early as practicable, complete Versions of the Old and New Testament into each of the three languages of the said kingdoms.'

MALACCA.

The chief town in the Peninsula of Malacca—restored to the Dutch in 1818.

James Humphreys, David Collie, missionaries—G. H. Huttman, printer.

A Chinese woman and two Malays were baptized in 1821.

The three Chinese Schools were prospering under Mr. Humphreys. The Malabar School was well attended. In the English and Malay School, in the care of which Mr. Huttman succeeded Mr. Thomson, several hundred boys had learned to read the Scriptures. Mr. Humphreys had opened a Female Malay School, the first establishment of the kind at Malacca. The Mahomedan priests have begun, after the example of the missionaries, to afford gratuitous instruction to the children of the Malays.

At the Malay Press five books and tracts, with four numbers of the Magazine, were issued in 1821; and at the Chinese, up to August 1822, the Versions of Jeremiah and Ezekial, the second edition of Dr. Morrison's hymn book, his translation of the First Homily, and a Sketch of the World by Dr. Milne.

The *Religious Tract Society* has supplied 32 reams of paper, and 6500 English tracts; and has devoted the sum of 200£ to the circulation of Chinese tracts.

Anglo-Chinese College.

The students were 15, of whom 12 were on the foundation.

In reference to the support of the

College, the Directors say—'The contributions abroad toward the support of this Institution, during the last year, amount to 1070 dollars—those received in this country to 67£ 2s. 7d.'

In February Dr. Morrison landed from Canton, and took charge, for the present, of the affairs of the College. He writes—

'I cannot express to you the great satisfaction afforded me by this house—the Libraries—the Chinese printers (unawed by any Mandarins) printing the Book of God—and the Chinese youth singing in their own language the high praises of Jehovah.' He feelingly adds—

'But my dear William Milne! my faithful fellow servant—Alas! how short the number of his years: but—he lived much in a little time. His works praise him.'

As Founder of the College, he issued an Address, explanatory of his own views and those of his departed friend, of which we extract the conclusion:—

'The founder of the College, and the builder of the Edifice, loved their own country; and they also loved the rest of the nations. China, that object of wonder and of pity to Christendom, excited in their minds a deep interest. China, one of the fairest portions of the Globe—the most ancient, the most populous, the best skilled in the management of human nature, of any country under heaven—China is full of dumb idols, is estranged from the true God, and hates and persecutes the name of Jesus.'

SINGAPORE.

A small Island, at the southern extremity of the Peninsula of Malacca—taken possession of by the English in Feb. 1819—rapidly increased since, both in commerce and population—Inhabitants, 10,000.

London Missionary Society—1819.

S. Milton, Claudius H. Thomsen, Missionaries.

In the Chinese School, about 20 boys were under instruction. A line of buildings, 90 feet by 18, intended as apartments for the Schoolmasters, teachers, &c. in connexion with the Chinese department of the Mission, has been built.

A plot of ground has been given by the Government, for the use of the mission.

PULQ PENANG.

Or, Prince of Wales Island, lying off the coast of the Malay Peninsula—contains about 460 square miles—Inhabitants, according to a census in 1818, were 30,200; but since increased to between 35 and 40,000: of whom about 1300 are Native Christians, 8000 Chinese, and the rest Malay and other Settlers—transferred in 1786, to the East India Company, and has a regular government, subordinate only to the Governor General.

London Missionary Society—1819.

GEORGE TOWN.

T. Beighton, John Ince, missionaries.

In the two Chinese and four Malay Schools at George Town, the Scriptures continue to be taught. The Schools might be easily multiplied if funds were supplied.

The late Dr. Milne, in April 1822, gave the following view of the mission:

'The mission is doing well. There seems a good deal of Christian truth communicated directly to the Heathen daily, as well as on the Sabbath—a thing of much importance in this stage of our missions. We are already in possession of many books: more preaching, catechising, &c. is wanting.'

RANGOON.

The chief sea-port of the Burman Empire,—about 670 miles southeast of Calcutta.

American Baptist Missions—1813.

Adoniram Judson, Dr. Price, G. H. Hough, Jonathan Wade, Missionaries.

Mr. Judson had proceeded far in the translation of the New Testament,

and thus writes of the state of the people, under date Aug. 21, 1822:—"This morning I administered baptism to the *eighteenth* Burman convert. Two more still remain: the one deterred by the fear of government, and the other by fear of her husband."

Mr. Judson and Dr. Price, leaving the mission in charge of Mr. Hough, set out for Ava on the 28th of August, and reached that place on the 27th of September. They were favorably received by the King, with whom and some of his chief courtiers conversations were several times held on the subject of Christianity. A piece of ground had been obtained, and Dr. Price and Mr. Judson were to return to Ava, and settle there under the sanction of the King. It is remarked on the subject—"This unexpected occurrence changed the whole aspect of the mission in Burmah.—No disposition to tolerate the Christian religion has yet, it is true, been manifested by the King: but he has never persecuted the disciples of any creed; and we may hope that the removal of the Missionaries to Ava is only a preliminary to the unimpeded introduction of the Gospel into the Burman Empire. Dr. Price speaks favorably of the mild disposition and affable manners of the Monarch. May the King of kings shed on him the spirit of grace, and make him the *nursing father* of the infant church in Burmah!"

INDIA WITHIN THE GANGES.

A sufficient number of competent Christian instructors is the most urgent want of India.

We extract, on this subject, from the Twenty third Report of the Church Missionary Society, a few sentences of an animated letter, addressed to the Society by the Rev. Marmaduke Thompson, on his return to his labors in India:—

"We require holy men, who are at the same time Scholars and Divines—men, who, capable of adorning a Uni-

versity, but emulating rather the self-denial and toil of Apostles, and crucified as they to the world, and the world to them, gladly give themselves wholly to the service of the heathen, for the love of Christ, at any personal cost and sacrifice. The country itself will not be wanting in us. From its proper Native population, and from the descendants of Europeans, it has yielded, and still yields to the Romish Missions, and will yield to us under equal care, sufficient supplies of fit and able men for every department of our labors."

Another eye-witness of what he describes, draws the following picture of the preparation already made for future good:—

"In the *work of preparation*—of which, in so numerous a population, much, according to the common course of Providence, must precede the extensive prevalence of true piety—*much* has, I think, been accomplished, and almost all by missionaries. The introduction of the printed character into general use, by which unbounded stores of knowledge are communicated to the population generally, instead of being confined to the Brahmins—the preparation of almost the entertaining and instructive works published by the School Book Society—the commencement and superintendence of almost all the schools yet established for Natives, whether males or females—the intelligible translation of the Scriptures into many languages—the preparation, printing, and extensive circulation of Religious Tracts, in Bengalee, Hindostanee, Persian, Sanscrit, and Hinduwee—the commencement of newspapers, in the language of the Natives, of which *five* are now printed in Calcutta and its neighborhood—and the establishment of printing presses among the Natives themselves—all this, with the exception of what has been done by a few honored individuals, must be attributed to missionaries."

CHITTAGONG.

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

Baptist Missions—1812.

— Fink, Missionary—John Johannes, Schoolmaster.

Mr. Fink, from Serampore, has charge of the Mission at Chittagong. In the Benevolent Institution, under Mr. Johannes, there were 140 children: they read the Scriptures, and receive religious instruction.

SAHEBGUNJ.

The principal town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

Baptist Missionary Society—1807.

Wm. Thomas, Portuguese; with 4 Native Assistants.

Mr. Thomas and the Native Teachers continue to itinerate among the numerous villages connected with this Station. Out of 30 families in one of them, it was reported that 25 wished to embrace the Gospel.

To be continued.

LETTER OF A CONVERTED CATHOLIC.

The following is a Pastoral Letter written by "Mr. C. formerly professor in the R. C. College of —, and during three years Cure of the parishes of V. and G."

This person, thus described by an English resident in France, addresses those who were lately under his spiritual care, from a place of concealment. Those who attentively perused an article in our paper relative to the persecutions of Protestants, will readily see the necessity of the course which he has adopted.

"My dear Parishioners, and Brethren in Christ Jesus,

"Removed from you by those conscientious reasons which are despised by the world, my enemies have seized the opportunity of my absence to heap on me the epithets of impious &

heretic; as though I had become heretic by having dared to place on the candlestick that light of the divine word which they wish to be hid under a bushel; as if I were become impious by having taken, in spite of ancient prejudices, the firm resolution to follow with sincerity, the course that I found marked out in the Holy Scriptures. Christians who love the truth and desire the salvation of their souls instead of seeing in me an impious heretic and a dangerous citizen, will know how to judge me with impartiality; & will, I hope, find in me a frank and sincere believer, who hates hypocrisy, and who has preferred to throw himself into the arms of Providence, and to endure all the trials to which he may be exposed, rather than to continue the exercise of a ministry condemned by the gospel and his own experience. Matthew xix. 29. Those enemies who have seen in my determination to embrace the gospel only wordly motives, have endeavored to blacken my character by every means which hatred could suggest, and by ascribing my conduct to passion and ambition. From such accusations charity itself requires that I should justify my profession of the faith of Christ.

"I demand then of my accusers, if passion and ambition have secured their ends, or contributed to their gratification, by the sacrifice of all that the world esteems so much, by the loss of a profession which furnished worldly wealth and civil consideration? Assuredly, had I been actuated by motives so base, I should have pursued a course more shameful still, and I should have become hypocritical in proportion to the wickedness of my designs. But no; I openly and freely made known my sentiments; and if my conduct has not gained me friends, at least it has left me peace with God and with myself, and placed me in harmony with the Scriptures—

the only means by which, aided by the Holy Spirit, we can enjoy that faith which justifies the sinner.

"There is a very large class of persons who believe, that in separating myself from the church of Rome, I have abandoned all religion. This is an error highly injurious to the speed of the gospel, since those that are imbued with so fatal a prejudice, dare not open the precious testament of our redemption, the perusal of which I have so strongly urged, lest they should become enlightened, and be constrained to quit their delusions, and follow with humility the Lamb of God. No, my dear parishioners, I have not abandoned the religion of the Lord Jesus; I have only rejected human ordinances; I have only united myself more closely to the Saviour, expecting henceforth my salvation from him alone, and not from the absolution of my fellow creatures, nor from any works of righteousness that I have done: 'Neither is there salvation in any other name,' &c. Acts iv. 12. Having said thus much, I leave my justification to a gracious Providence, and proceed to speak to you of the gospel of Christ, and to exhort you to seek that righteousness which the world does not know, because it is held captive by its present interests and sinful pleasures. Forget not then all I have so often said to you of the love of our God and Saviour. Remember that he is a God of mercy; and that from the right hand of the Father he extends to you his arms, and calls you to him, to be consoled and sustained. 'Come unto me, all you that labor and are heavy laden, and I will give you rest.' [Mr. C. here exhibits Jesus Christ speaking in the words recorded in several parts of St. John's gospel: such as the vth, xivth, and xvth chapters, and exhorts his friends to read those Scriptures, which thus testify of Christ.]

"I know (he continues) that they will not tell you, that the coun-

cils and popes have fixed the doctrines and the sense of the Scriptures after the tradition of the fathers; and that thus it is both absurd and rash for private individuals to meddle with their decisions, and pretend to a right to examine for themselves, if the doctrine taught is in accordance with the word of God; but, my beloved brethren, if you have really at heart your own salvation, you ought to regard only the commandments of Christ, without any respect for the mass of human ordinances; because it is not by such ordinances that you will be judged in the day of the judgment of the Lord, but by his word. John xii. 48 and 50. 1. Cor. iv. 3 and 4. Coloss. ii. 8. In vain also will you amuse yourselves in seeking the Saviour amidst the labyrinth of polluted ordinances; there you will never find him; all these things are of the earth and are earthly; but you are redeemed by Jesus Christ. Come to him as his redeemed people, stripped of the badges of your former bondage, and of those earthly ties which prevent you from raising your souls to God, and seeking and adoring him in spirit and in truth. I repeat my exhortation to retain and to impress deeply on your hearts these important truths, for they are entirely derived from the word of God; and you may see in Gal. i. 8. the dreadful curses pronounced on those who corrupt the gospel of Christ by mixing it with human inventions. Ah! take care that you do not by a cowardly submission, participate in this sacrilege on the word of God, and bring down on your own heads the weight of his anathema. You will not be able at the day of judgment, as many others, to plead your ignorance as an excuse, because I have exhibited to you the truth in the sacred word; and every day you may satisfy and enlighten yourselves by reading the divine testimony.

"You see, then, by all I have said, that the doctrine of the church of

Rome is opposed to the word of God; that the boasted merit of good works is a baseless foundation, on which you will in vain attempt to build for eternal salvation.—Your best works are too imperfect and too polluted; it is the blood of Jesus Christ which can alone render you worthy of the crown of glory, because it is by him alone that you have been redeemed. 'For you are not redeemed with corruptible things, as silver and gold,' &c. I Peter, i. 18. And as I have shown you from numerous passages of Scripture, that man is not justified by works but by faith; that the righteousness of God is the free gift of his own grace, permit me to show you, that the church of Rome is in contradiction with itself in pretending that works have some part in the justification of the sinner. If, as it pretends, good works contribute conjointly with faith to our justification, they must either precede or follow our justification; for there is no neutral state in the spiritual condition of man—we are justified or guilty. If they precede, I reply they are dead, according to the church's own avowal, and of course without merit, and consequently incapable of justifying. Consult the Catholic theologians on the article *opera mortua*. If they follow justification they cannot contribute to the justification of the sinner, for he is already justified, as St. Paul says, *by faith without the deeds of the law*. Rom. iii. 28. Besides this fundamental error of the church of Rome, observe these that flow from it, and of which you may judge by the following parallels.

"The Scripture saith that Jesus Christ is our only mediator with God, and the sole foundation of our salvation. 'There is one God, and one mediator between God and men, the man Christ Jesus.' I. Tim. ii. 5 and 6. If any sin, we have an advocate with the Father, Jesus Christ,' &c. I John ii. 1. 2. 'Neither is there salvation in any other,' &c. Acts iv. 12. The

church of Rome, on the contrary, admits over and above this, the merits and intercession of the Virgin Mary and of Saints. Christ is represented as a severe judge, and Mary as fulfilling, instead of Jesus, the functions of mediator.

"The Scriptures saith, that by one single oblation Christ has perfected for ever those that he has justified; and that sin being once expiated, there is no need of any sacrifice;—'For by one offering he hath perfected for ever them that are sanctified,' 'Now where remission of sins is, there is no more offering for sin.' Heb. ix. 18.—But the church of Rome, renews every day in the celebration of the mass, the sacrifice of Jesus Christ.

"The Scripture saith that Jesus Christ has instituted the Sacrament in two kinds, and has commanded us to celebrate it in that manner. 'Jesus took bread and blessed it, &c. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, &c. Matt. xxvi. 26—28. But the church of Rome has changed the institution of Jesus Christ, in depriving the laity of the cup. The Scripture calls the bread bread, and the wine wine, after as well as before the benediction. 'For as often as ye eat this bread, and drink of this cup, ye do show forth the Lord's death till he come.' 'Wherefore whosoever shall eat this bread and drink this cup unworthily,' &c. 1. Cor. xi. 26, 28. The church of Rome teaches their transubstantiation, and will not allow, that after their benediction by a priest, the bread and wine are still those substances, but declares they have really become the body and blood of Jesus Christ. The Scripture states that it was at supper that Jesus communed with his disciples. Mark xxi. 26. The church of Rome pronounces it a dreadful sin to partake of the consecrated wafer otherwise than fasting.

"The Scripture announces as an heresy the prohibition of marriage, and

of eating meat on certain days. Now the Spirit speaketh expressly, that, 'in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats,' &c. I Tim. i. 3. The church of Rome forbids its ministers to marry, and interdicts the use of meats on Fridays, Saturdays, in Lent, the four seasons, and others.

"The Scriptures says that we are not to condemn each other for the use or neglect of meats and drinks. Rom. xiv. 3. The church of Rome condemns most severely those who do not scruple to use the good things of this life.

"The Scriptures recommend the celebration of divine service in a language which is intelligible to the people: 'If I come unto you, says St. Paul, 'speaking with tongues,' that is, in an unknown language, 'what shall I profit you,' &c. I Cor. xiv. The church of Rome celebrates mass, and several other acts of religious worship, in Latin, a language unintelligible to the people.

"The Scripture saith that the Church is an edifice built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, &c. Ephes. ii. 20, 21. The church of Rome is founded on a man, on Peter and his descendants: after these come individuals, and orders founded—one on St. Francis, another on St. Ursule, a third on St. Joseph; but Jesus Christ, the chief corner stone, is laid aside.

"The Scripture saith that Jesus Christ forbids all disputes about rank and preeminence in his kingdom. 'Ye know,' says Jesus Christ, 'that the princes of the Gentiles exercise dominion over them, but it shall not be so among you.' Matt. xx. 25-28. In the church of Rome every one wishes to be above another, and the Pope will be above all. The Scriptures says the pastors are not the masters, but the models of the flock, without as-

suming a dominion over its faith. 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind,' &c. I Peter, v. 2. 3. The church of Rome desires the people to believe on its authority, and for this purpose interdicts the means of enlightening the conscience. Jesus Christ says in the Scripture, 'come unto me, all ye that labor and are heavy laden, and I will give you rest;' Matt. xi. 25. The church of Rome says on the contrary, 'Go to the priest, and he will give you rest.' Jesus Christ says in the New Testament, 'Search the Scriptures,' John v. 39. The church of Rome prohibits the reading of the Scriptures by the laity, as being too mysterious. The Scripture says, 'Thou shalt not make unto thee any graven image:—Thou shalt not bow down thyself to them, nor serve them,' &c. Exod. xx. 4. 6. The church of Rome, on the contrary, makes statues and images, exhibits them in her places of worship, and orders every one to uncover himself and to kneel before them. What a crowd of observances do we find in the church of Rome that God has not ordained! What a crowd of observances which he has prohibited! What a crowd of superstitions and ceremonies amid which the Saviour and the regeneration of the soul are hid from the view of man! And now, my dear friends, imagine the sinner on the bed of death—at that moment when he can no longer dispute with conscience, but must appear before his Judge. When the veil is rent asunder, and eternity is before him—Do you believe that reflecting on his spiritual misery, his depravity, his evil actions, he can find repose in all the confessions he has made to a man probably as guilty as himself? Can he believe that signs of the cross, fasts, indulgences bought at the hands of a priest, can efface the greatness of his sins? Can he believe that all his stains are washed away by

the water called holy, because over it there have been made some signs of the cross, and pronounced some Latin words? Can his good words offer a remedy for all he has done and all he suffers? No, none of these things, nor his good works can pacify the conscience of a dying sinner. He will feel the enormous load of his sins, but no real consolations. And why? Because he does not seek repose by faith in the blood of Jesus, 'who died for our sins, and rose for our justification.' Rom. iv. 25. You see, then, that you are not in the right road, if you abandon the work of God and trust in human inventions, and neglect Jesus crucified for the redemption of sinners. I was myself once as you, in these fatal errors, walking after the doctrines and commandments of men; but the Lord has had mercy on me, he opened my eyes. He taught me the truth by the perusal of his word. I saw that every day I was advancing towards destruction, and should perish if influenced by human considerations: if I did not quit the church of Rome to follow Jesus Christ in the liberty of the gospel. But I should have done nothing aright, if I had hesitated to tell you fully the truth. It is the work of my ministry and I accomplish it with joy for your sakes, and in the name of the Lord; because I am not ashamed of his gospel. These truths are not calculated to flatter you, nor to make me popular. It is the salvation of your souls that I desire, because in losing them you will lose all; and if you remain as you are, they must be lost. I acknowledge the thought makes me shudder; I see the precipice yawning at your feet. Perhaps, even since I have been ordered to quit you, and have been prevented preaching to you the word of life, some souls have passed into eternity without having been led to cast themselves by faith into the arms of the Saviour. I intreat those who lately received me cordially to accept my

thanks, and to be assured that my remembrance of them, as their attachment to me, will be deep and permanent. And as for those who have thought proper to treat me ill, I forgive them, and pray the Lord to forgive them also. Wherever I may be, I shall learn with delight that you seek the Lord with sincerity of heart.

J. A. C.

From the place of my retreat.
September, 1823.

From the Christian Gazette.

THE HOPE OF AN UNIVERSALIST TRIED.

Mr. — was once a regular worshipper in an orthodox church and in common with other families of his flock, the pastor visited his, and in conversing with him, found him always pleased till he came to the idea of punishment and particularly *Eternal punishment*. This particularly displeased him: he would always reply to the pastor, that, he did not believe that God ever made *any body* to damn them. When conversed with about the influence of his conduct over his children, he became very angry, and denied that he was accountable for their misconduct. He quit, however, almost entirely attending church, and soon became intemperate. It was not long till in the course of God's Providence he was obliged to *try the strength of his hope*; he was called to die. When sick he sent in great haste for his old pastor. The minister not being at home, a second messenger was soon despatched after him. When the minister arrived and had inquired as to his views of entering into eternity, "Oh!" says he, "I am of all men most miserable!! pray for me—I've but a short time to live; and am *altogether unfit to die*. The grounds of his former hope *now forsook him* forever. After the minister had left him which was at a late hour of the night, his anguish of mind and pain of body increasing, he sent before day light for a pious physician, and when he came he begged that he

would pray, for him, with which he complied. He continued in this wretched state till near day light when he expired. Not quite twenty-four hours were given him to prepare for eternity. He had been somewhat unwell before; but not considered dangerously so, till the day before he died. In the morning he was taken ill, in the evening was full of pain of body and horror of mind: and before the next rising sun was in Eternity.

"When distress and anguish cometh upon the wicked; then shall they call upon Me, but I will not answer—they shall seek me early, but shall not find me. Terrors shall make the wicked afraid. His confidence shall be rooted out: He shall be chased out of the world. Prov. 1. Job 18.

RELIGION OF KENTUCKY.

A letter from Augusta (Kentucky) represents the state of religion in that part of the country as rather unpromising. In the course of a short journey, the writer of it, Mr. H——, called on 36 families, of which six were destitute of any portion of the Bible. One half of the whole number of these had never seen a Report of either Tract, Missionary or Bible Society. Having taken for distribution a few Testaments, Monthly Extracts, and Reports of the American Bible Society, he found occasion to leave them all, and would have been glad to leave more, before he had half completed his little journey. One man on whom he called, was a School Teacher—he had no Bible, nor any portion of one. Mr. H—— agreed to send him one, together with some Reports of Religious Benevolent Societies, which he engaged to read to his pupils. The case of one family was still more gloomy. It consisted of father, mother and twelve children. They had no Bible nor religious books, nor any means of religious instruction. With a pained heart, Mr. H—— was compelled to leave them in the same des-

titute condition in which he found them.

He urges the necessity of having a Depository of Tracts in Augusta, or some place in its vicinity. A Tract Society was formed there three years ago. After distributing several thousand of these publications, many have withdrawn their patronage, *on account of the difficulty of obtaining tracts.* There is no Depository of Tracts nearer Augusta than Bowling Green, a distance of 200 miles; and Mr. H—— knows of no other in the State of Kentucky. He intimates a determination on the part of several friends to the cause, to make more vigorous efforts than they have done heretofore; and anxiously requests that those who have the management of tracts and books for distribution, in New-England, would remember the destitute and perishing in Kentucky.

Boston Telegraph.

MARINERS' CHURCH IN PHILADELPHIA.

On the 27th ult. the foundation stone of a Mariner's Church in Philadelphia, was laid with appropriate solemnities—It is, by contract, to be completed before the ensuing winter. Every friend of religion must rejoice in this event; and while they rejoice, let their fervent prayers ascend to God, for his special blessing on those who shall worship in this house. The venerable man by whose pious and arduous labors the sailors in Philadelphia have been congregated, and many of them we trust savingly benefited, and who has appropriated his whole property to this distinguished Christian charity, must on this occasion have an enviable pleasure—a pleasure which he would not exchange for the wealth of the world. May he yet be spared to see those mariners whom he so much loves, and by whom he is so much beloved, collected in this rising edifice; and many of them by the Divine blessing on his instructions and prayers, made meet to enter

with him 'a building of God, a house not made with hands, eternal in the heavens.'

Ch. Advocate.

CARLISLE, MAY 28.

SYNODICAL MEETING.

The Evangelical Lutheran Synod of Penn. will meet in this place, on the 13th of June next, on which occasion there will be German & English preaching in the Lutheran church. On the 14th the Synod will commence their sessions, and continue them till they shall have transacted all their business.

From a Philadelphia paper we learn that the Rev. Mr. Summerfield has arrived in Philadelphia and that he preached in the Union Church on the 2d inst. The following extracts may be acceptable.

"The church was crowded, and at least as many went away as found admittance. There were many listeners outside, inclining their ears in the hollow of their hands to catch the sound of the preacher's voice.

"In his prayer for the conversion of the heathen, and the extension of the lines, and the strengthening of the stakes of the church, he most eloquently invoked the blessing of God upon the labors of the Missionary:—"Give to him, O God," said he, "give to him the courage of a lion, the patience of the ox, the wisdom of the serpent, and the harmlessness of the dove, that thousands and tens of thousands of idolators, and millions of heathens—yea, so that every knee shall bow to Jesus."

"His text was from Psalms cxxii. 6. "Pray for the peace of Jerusalem; they shall prosper that love thee." After a beautiful sketch of the life of David, and the loving kindness of the Lord to him and to his family, and to the tribes which remained faithful to them; the preacher proceeded to apply the words of the text to the Christian church, and more particu-

larly to that portion of it, of which he is a member.

"He enlarged upon *purity*, as one of the evidences of prosperity. In this part of his discourse, Mr. Summerfield said they should bear in mind the advice of one of the fathers of the church, and preach their doctrine and experience—their practice and discipline.—The tribes of Israel, and the followers of the ancient philosophers, were known by their badges and their outward ornaments; but the distinguished characteristic of a christian is neither badge nor outward ornament. It resides in the heart. and it is thus made known by the founder of the church—"By this shall men know that ye are my disciples, if ye have love one another.

"Speaking of the enlargement of the Methodist church, he stated its increase in the four last years, 65,000 additional members; among these said he, how many brands were plucked from the fire, yet—"Not unto us, not unto us, but unto thy name, O Lord, be the glory."

SALEM PRESBYTERY, INDIANA.

Extract of a letter published in the Christian Gazette, dated Millersburg, Ripley County, Indiana, April 10th, 1824.

"I have just returned from the meeting of our Presbytery. This was the first meeting since our (Salem) Presbytery was formed. Every member was present besides a goodly number of elders. All was harmony and love. There are within our bounds, about twenty churches and only six ministers. Many more churches might be formed if they could have preaching. Here are then within our bounds about one hundred and twenty thousand souls, many of whom are famishing for the bread of life, and have none to break it into them. It would do you good to witness the cordiality with which the minister or missionary is received by these scattered children

of the most high God. Almost every member of the congregation comes forward to shake hands with him as an expression of affection for him, and all are ambitious to entertain him while he remains in the neighborhood.

PRESBYTERY OF OHIO.

This Presbytery held its annual meeting, in April, and received reports from the churches, which did not afford a flattering view of the state of religion within their bounds. A committee was therefore appointed to inquire what means should be adopted by the Presbytery, to promote an increased attention to religion. This committee reported several resolutions, the substance of which is, that the pastors and churches meet for social prayer on the first Thursday of May; that the ministers and elders meet by themselves on some other day to seek the blessing of God upon officers of the churches; that it be recommended to the communicants in all the churches to observe a day of fasting and prayer; that all baptized persons, not communicants, in the churches, be invited to meet with the minister and elders for prayer and council; that all persons of the above classes, who are at variance, be earnestly and affectionately entreated to be reconciled to one another. These measures, were adopted with great unanimity. [*Bos. Recorder.*]

PRESBYTERY OF HARTFORD, PENN.

In Mount Pleasant congregation, in addition to the number mentioned last year, 26 subjects of the late revival have been added to the church. In New Salem and Long Run, since the last Report 40; and in the congregation in Beavertown, thirty persons have been added to the church. ib.

Search the Scriptures.—John v. 33.

There is no exercise for a youthful mind which can be so pleasing and profitable if attended to with serious-

ness and diligence, as the study of the scriptures. Young Timothy was trained up from his childhood in this duty. Jerome writing to Læta, says instead of gems and silk, let your young daughter be enamoured with the holy scriptures; wherein not gold, nor skins, nor Babylonish embroideries, but a correct and beautiful variety producing faith, will recommend itself. Let her learn the Psalter, and be entertained with those songs, then be instructed into life by the Proverbs of Solomon. Let her learn from Ecclesiastes to despise the vanity of worldly things. Let her transcribe from Job the practice of patience and virtue. Let her pass then to the gospels, and never let them be out of her hands; and then imbibe with all the faculties of her mind the Acts of the Apostles, and Epistles.

When she has enriched the storehouse of her breast with these treasures, let her learn the prophets, the books of Moses, Joshua and Judges, the books of Kings and Chronicles, of Ezra and Esther, and lastly the Canticles. The book of Revelation has many mysteries, but its excellency is above all praise. Mr. Simpson from whom the above is taken, says, "Various instances might be produced of persons, who, when they approach the close of life, bitterly lamented the neglect of the sacred volume. And numerous are the examples of persons in all ages, who have spent much of their time in perusing that sacred book. Eusebias says of Origin, that he was made to learn the scriptures, before he was set to the study of the liberal arts and polite learning. And Eusebias himself was first taught the holy scriptures that he could repeat the Old Testament without book. Gregory gives an instance of a poor man at Rome, who, though he knew not a letter in the book, yet purchasing a Bible and entertaining religious people, he prevail-

ed with them to read it continually to him, by which means he perfectly learned the holy scriptures. There is yet a more astonishing instance given by Eusebias, of a blind man called John, who had so happy a memory that he could repeat any part of the Bible as readily as others could read it, and he sometimes supplied the office of reader in the church, and he did this to so great a perfection that many thought him to be actually reading; till they were otherwise informed. Queen Elizabeth, speaking of her own conduct, saith, "I walk many times in the pleasant fields of the holy scriptures, where I pluck up the goodly herbs of sentences, and lay them up in the high seat of the memory, so that having tasted the sweetness, I may the less perceive the bitterness of this miserable life." Susanna, Countess of Suffolk, for the last seven years of her life, read the holy scriptures over twice every year. I will conclude this number in the words of Erasmus.

I would desire that all women should read the gospel and the epistles of Paul. I would to God the ploughman would sing a text of scripture at his plough, and that the weaver at his loom would thus drive away the tediousness of time. I would the way-faring man, with this pastime, would expel the wearisomeness of his journey. And I would in short that all communication of the christian should be the holy scriptures.

Religious Intelligencer.

THE BIBLE.

Mr. Dudley, a benevolent Quaker, related the following anecdote at the meeting of the Paisle Bible Association:—A baker in Southwark, addicted to drunkenness, at first refused to allow his wife to subscribe for a Bible, though there was not one in the house. He was afterwards, however, induced to allow her to subscribe. The Bible thus procured was eminently blessed

to him. He read it daily, and was in the habit of putting in pieces of paper to mark the passages which struck him. He became a kind father, and an industrious member of society. Some time after this change had been wrought upon him, he stopped the collectors one day on the street, and told them he wished now to be a free subscriber. He was told that they could not allow him to do so, so long as he was a pauper, receiving support, either in whole or in part, from his parish. At this he was considerably disappointed, but confessed that had he not spent so much money weekly at the ale-house, he would not have needed any thing from the poor's fund. The collectors advised him to think of saving in that way, but not to neglect his family. The advice was given in good season. His children were soon better clothed and better fed, his house much neater, and his family more comfortable in every respect. He also succeeded in being independent of his parish. He is now a weekly free subscriber to the Bible Society, and has besides in the Savings' Bank the sum of 58*l*. The fact here related is unquestionable, and many such might be brought forward in evidence of the good effects of Bible Associations. Is it manly then, or Chistian, to sneer at such endeavors on the part of benevolent females to increase the temporal and spiritual blessings of their fellow-creatures, by teaching them to value the Scriptures, which are the words of eternal life?

Sheffield Mercury.

An American revolutionary officer, *Major Swan*, is said to be in the prison of St. Pelagic, in France for debt, and has been there these 15 years. A N. York paper proposes in this age of liberality, to raise a subscription, and procure the discharge of this old compatriot in arms of La Fayette and Washington, that he may return to his country.

LITERARY AND SCIENTIFIC.

New Publication.—The first number of the United States Literary Gazette has made its appearance in a very fascinating dress. The style of execution, by which we mean the paper, printing, &c. is equal to that of the North American Review, or any other periodical publication with which we are acquainted in America. We have not the opportunity we could wish, to examine its contents; but from what we *have* examined, should be disposed to think very favorably of the talents and skill of its conductors. It augurs well for the literature of a nation, when such a work can be honorably supported.

(*Boston Telegraph.*)

Fate of Books.—"There are 1000 books published per annum in Great Britain, on 600 of which there is a commercial loss, on 200 no gain, on 100 a trifling gain, and only on 100 any considerable profit—700 are forgotten within the year, other 100 in two years, other 150 in three years—not more than 50 survive seven years, and scarcely 10 are thought of after 20 years. Of the 50,000 books published in the 17th century, not 50 are now in estimation; and of the 80,000 published in the 18th century, not more than 300 are considered worth reprinting, and not more than 500 are sought after in 1823. Since the first writings, 1400 years before Christ, i. e. in 32 centuries, only about 500 works of writers of all nations have sustained themselves against the devouring influence of time."

"*A view of all the known Languages, and their Dialects,*" has been lately published by a Russian author. They amount to 3,014, classed as follows: 937 Asiatic, 587 European, 226 African, 1,264 American.—

Lit. and Evan. Mag.

The Scriptures have been published by the British and Foreign Bible

Society, in whole or in part, in 140 languages and dialects. *ib.*

POLYGLOTT GRAMMAR.

Proposals have been issued by Mr. Samuel Barnard, and subscriptions are received by Messrs. Wilber and Campbell of New-York, for a Polyglott Grammar of the Hebrew, Greek, Latin, English, French, Italian, Spanish and German Languages, with notes, observations, &c.

An interesting work has been published in Paris, entitled the History of Egypt under Mahommed Ali Pacha, or Recital of political and military occurrences after the departure of the French till the year 1822, 8 vo. by Felix Mengén. It contains the portrait of the Viceroy, and is accompanied with an atlas; and also Charts of the country of Nedjd, and the plan of the canal of Alexandria. The price is about four dollars and a half.

"*New Solar Theory.*—Dr. Hoyer, of Minden, has published a detailed account of his hypothesis, that the nucleus of the Sun consists of Molten gold." We shall next hear of a detailed account of an hypothesis that the moon is made of Green cheese—which will be a lunar theory quite as philosophical as that of Dr. Hoyer, having the advantage withal of being somewhat the elder of the two."

Discoveries in the Moon.—All our readers have heard of the "man in the moon;" but he has never told us half as much of the state of affairs there, as has lately been divulged by a man *out of the moon*, one Professor Gruithuisen, of Munich, who, with the aid of a telescope, has made out a superb colossal building, near the equator of the moon, with straight ramparts, that would defy the assaults of all the sons of earth. He has also found out sundry traces of cultivation in the moon, but does not state the quality or price of the lands, or whether they are sold on Government account,

at long credit, payable in uncurrent money and take them back if you can't pay, according to the liberal custom in "this region"—but he states that the roads are regularly made, and from the whole of his account there can be but little doubt that a trip to the moon would be a fine jaunt for flying travellers.—*N. Y. Statesman.*

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A GUN POWDER PLOT.

The last Richmond Compiler states that, a Mr. Lyon, who was employed in finishing a contract on the James' River Canal, was aroused from his sleep about 5 o'clock on Saturday morning last, by a negro, who delivered to him a small box saying it was from his friend Mr. E. and begging him to take care of it till he came. As soon as he had delivered the box, the negro retired with great precipitation. Mr. L. put it under the bed: but a singular glimmering appearing in the room, he proceeded to examine the box, which he found to contain six or eight pounds of gunpowder, in a small keg, and two candles which were burning very low. In a few minutes an explosion would have taken place, and Mr. L. might have been blown to atoms.

He was sleeping in a temporary cabin on the banks of the Canal. A man who had been deprived of the contract Mr. L. has obtained, has been arrested on suspicion.

HARRIET NEWELL.

The Committee of the American Tract Society have a brief Memoir of Mrs. Harriet Newell, now fitted for the press, to comprise 24 pages. It is designed to prefix it to a cut representing the grave of Harriet, as it now appears to him who visits it in the Isle of France, with the evergreen that spreads itself over it.

The design of publishing the Tract is mentioned with the hope that, as the committee are under large pecuniary engagements of new depositories

in destitute parts, some friend of Harriet, or of Missions, or some one who wishes the power of divine grace displayed in her, to be mentioned in every part of our country, may wish to bear a part of the expense of printing it. The estimated expense of keeping a Tract of 24 pages in perpetual circulation, is one hundred and twenty dollars. The Treasurer of the Society is Amos Blanchard, Esq. Andover, Mass.—*Bos. Record.*

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Lines written on hearing the Rev. Mr. SUMMERFIELD.

From "Lyrics," by *W. B. Tappan.*

I saw the Evangelist of God ascend
The holy place. He stood in the beauty
Of meekness—He spake, and on his heart
Fell accents glowing with the prophets fire.
I heard thee, mighty one! and was afraid,
Yea, trembling, listened; for methought no
voice
Of mortal mould could thrill my bosom thus.
O, sweet as angel's music were the tones
Which breathed their Gilead on the wounded
heart;
Strengthened the weary—bade the broken
come
To Siloa's fountain and in faith be whole.
I wept o'er blighted hopes—but thou didst
draw,
A willing captive, my admiring soul
With thee, to brighter regions, where the
dream
Of full fruition lives, nor is unreal.
I feared Death—but thou didst deck the foe
In lovely garb; with softest beauty clad,
I saw him beckoning to the narrow house
Of rest, where spicy odours balm the air,
And resurrection's halo crowns the dead.
God speed thee, favored one! thy diadem,
'Tis wreathed of gentleness, is thick bestrown
With pearls of nature's forming—they are
tears,
Yea, tears of rapture, holy, and untold.

MARRIED—On the 20th inst. by the Rev. J. S. Ebaugh, mr. Jacob Wetzel to miss Catharine Walter.

— On the same day, by the same, mr. John Stevenson to miss Elizabeth Keller, daughter of mr. Henry Keller, all of the vicinity of Carlisle.

— On the 23th inst. by the same, mr. Jacob Greiner to miss Ann Anwerter, both of Lancaster county.

— On the 20th inst. by the Rev. Daniel Lewis, mr. James Lockerman to miss Eliza Ann C. King, all of Wilmington, Delaware.

The following epitaph on the celebrated Dr. Samuel Johnson, appears in the late publication of the private Correspondence of the Poet Cowper; and was written by him immediately after the Doctor's death. We have never before seen it. We think it would have past the review of the great critic and moralist himself, could he have examined it, with less censure than he has bestowed on most of the epitaphs of Pope.

It appears that Cowper, and his friend Newton, had feared that Johnson's piety was not more than *formal* till near the time of his death; and that they believed it then became *real* or evangelical. We mention this as explanatory of the words—"And faith at last."

Ch. Advocate.

EPITAPH ON DR. JOHNSON.

Here Johnson lies—a sage by all allow'd,
Whom to have bred, may well make England
proud;
Whose prose was eloquence, by wisdom taught
The graceful vehicle of virtuous thought;
Whose verse may claim, grave, masculine, and
strong,
Superior praise to the mere poet's song;
Who many a noble gift from Heaven possess'd,
And faith at last—alone worth all the rest.
Oh man immortal by a double prize,
On earth by fame, by favor with the skies.

OBITUARIES.

Departed this life on the 22d inst. in the 45th year of his age, Mr. *George Phillips*, late proprietor and editor of the *Carlisle Herald*. The disease which terminated his earthly existence was the dropsy. Mr. Phillips had been the conductor of the above paper for upwards of twenty years, and supported during that time, a character for veracity and honorable principles, even among his political opponents, unimpeachable. Those who have had dealings with him join in speaking of his magnanimous spirit in all such intercourse, as highly becoming a good citizen. His loss will be felt severely, especially by a numerous family, and materially in that department in which he was engaged. At his death he was quite sensible of the insufficiency of his own merits, in securing his future blessedness, and therefore rested his hopes on a better security. —The respect had for him was manifested by a large concourse of citizens who attended his remains to the grave. *Communicated.*

DIED—in Harrisburg, on Monday the 10th

inst. Mrs. *Isabella M'Cormick*, in the 72d year of her age.

Early in life she indulged the sweet hope of acceptance with God, through the merits of the Redeemer; to whose service and glory she devoted her days —In the decline of life, she manifested a maturity of christian character to be expected from one who had spent her early days in the exercise of the christian graces. She had too long experienced the faithfulness of God to his promises amid the trials of her pilgrimage, to doubt of his support in its termination. She viewed the approach of death with calmness and composure, and looked beyond the grave with hope and joy. She died as she had lived in the faith of her Redeemer, and left to her relatives and friends the delightful hope, that she has gone to be with Christ.—'Blessed are the dead that die in the Lord.'

Visiter.

TERMS OF PUBLICATION.

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A failure to notify the editors of an intention to discontinue, will be considered a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper, except at the option of the editors.

Persons wishing to withdraw their support must give notice thereof to the editors one month before the close of the time for which they subscribed.

AGENTS.

Rev. J. S. Woods, *Lewistown*.
Orson Douglas, *Marrietta*.
Mr. Samuel Blood, *Chambersburg*.
D. Rodgers, *Shippensburg*.
Hugh Cowan, *Mercersburg*.
S. Perley, *Harrisburg*.
Wm Smiley, *Douglass mills*.
Paul Geddes, } *Fannetsburg*.
C. Anderson, Esq }
David Fullerton, Esq. *Greencastle*.
M. Stoner, Esq. *Waynesburg*.
John Hersh, Esq. *Gettysburg*.
Th. Goforth, Esq. *Lisburn*.
Samuel inn, Esq. *Landisburg*.
W Duffield, Esq. *M'Connellsburg*.
Th. M'Grath, Esq. *York*.

Blue and Red Tickets for Sunday schools can be had at this Office, at the city prices.

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